

284
MEDITATIONS
UPON THE
LOVE OF CHRIST,
IN THE
REDEMPTION
OF
ELECT-SINNERS.

Written by the truly Worthy, Learned, and eminently religious Mr HUGH CLARK, sometime before his death; which was on the 15th day of Feb. 1724. and of his age the 36th year.

Now Published at the desire of several well disposed Persons.

Heb. xi. 4. — *And by it being dead, yet speaketh.*

Rev. xiv. 13. — *And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.*

GLASGOW:

Printed by JOHN BRYCE, and Sold at his Shop, Salt-mercato. — 1777.

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*An humble Essay upon the Love of
Christ in Redeeming Elect-sinners.*

CROST in a meaner theam, I mind to prove
What sweeter charms are in seraphick love;
And to employ my heart and hand to sing
And write the love of my dear Lord and King,
Who came from heav'n to earth to seek and save
So wretch'd, so worthless and so vile a slave.

Luke xix 10.

O may his sacred Spirit guide my hand,
Enlarge my heart his love to understand;
Raise my dull fancy, and my soul inflame,
And cause that what I write, I love the same.

Before all time, while yet heav'n's glorious ball
Did not enclose this globe terrestrial;

Ere man was form'd, the Lord's all-piercing eye, Acts xv. 18.

Who views all things from all eternity,
Perceiv'd how man by sin would foully fall,
And unto death subject his children all.

He saw wretch'd self-destroying mankind ly

Plung'd in the deep abyss of misery,

Like to an infant helpless and forlorn,

Cast out in open field when newly born;

Ezek xvi 4 5

Whom no eye pity'd wallowing in blood;

Just ready to be swallow'd by the flood

Of dreadful vengeance and devouring wrath,

And overwhelmed in eternal death.

Thus mankind lay with neck upon the block;

Justice about to give the fatal stroke.

The law demands that guilty rebels die:

Ezek xviii 20

Nought but the sinners death can satisfie

Offended justice, now to give the blow,

And send the sinner to the pit below.

— All hope seems lost, till boundless love and grace
Steps in, in favours of the guilty race :
Electing love, not ty'd unto the laws
Of creatures acting ; love, whose only cause
Lay in Jehovah's sovereign will and grace ;
Not in the merit of the elect race.

Mat. xi. 26.
Eph. i. 5.
Rom. ix. 15.

Well then, shall guilty souls from death be freed ? 16.

But how shall justice then be satisfied ?

How shall the Lord his righteousness declare,

If rebels from just vengeance saved are ?

What can atone for those who wilfully

Have trampled on their Lord's authority ?

Psal. l. 9, 13.
and li. 16.

Can *hecatombs of bulls, thousands of rams ?*

Can *blood of fatted calves, or tender lambs ?*

Mic. vi 6, 7.

No : Man hath sinn'd, and therefore man must die ;

Ezek. x. 20.

No less can truth and justice satisfy.

Rom. vi. 23.

Then mankind's hopes are lost for ay : But lo !

Christ's matchless love and grace prevents the blow :

Stays the avenging sword in justice' hand,

Says to the law : I'll answer thy demand,

Bespeaks the Father. Since it must be so,

That nothing but the sinners death can do

Psal. xl. 7.

To clear thy truth and justice ; lo I come

A sacrifice in the poor sinners room.

Deliver these in chains of justice bound

I have for my elect a ransom found.

I'll be their surety : I will part with breath

Job xxxiii 24

To ransom them from thy avenging wrath.

My God, I take delight to do thy will,

Psal. xl. 8.

And all thy holy precepts to fulfil

Since thy just will requires that rebels die,

I'll bear their sins ; lay all their crimes on me.

Lo all the blood within these sacred veins

Shall not be grudg'd to wash their guilty stains.

Heb. x. 5.

Since thou a body hast for me prepar'd,

No toil, no grief, no labour shall be spar'd.

Tho' I be free ; though it no robbery be

To count myself an equal unto thee ;

Phil. ii. 6, 7.

Yet for their sakes a servant's form I'll take,

That I may them free men for ever make.

2 Cor. viii 9.

Though I be rich, for them I poor will be ;

That they for ever may be rich in me.

Though I be God, I will a man become ;

John i 14

Assuming flesh in a mean virgin's womb.

Isa. vii. 14.

Though free from sin, I'll sin for them be made,

2 Cor. v. 21.

That with God's righteousness they may be clad :

Though I be sovereign, I'll myself subje& ;

Phil. ii. 6, 7.

The law shall be a rule me to direct ;

Psal. xl. 8.

Tho'

Tho' I am Lord paramount in servant's form,
I'll in their stead thy holy law perform ;

And though I it fulfil most perfectly,

I'll also bear its curse and penalty.

Tho' I'm thy well-belov'd, I'll bear thy wrath :

Tho' I'm the life itself, I'll die the death :

Tho' I be guiltless, guilty I'll become :

Tho' I might answer, I'll stand mute and dumb :

Tho' Judge of all, by men I'll judged be :

Tho' blessed, I'll hang on the cursed tree :

Tho' I'm eternal, time shall see my birth ;

Tho' I fill heaven, I'll be interr'd in earth.

Tho' these be poor, and wretch'd and beggerlie, John i i comp
I'm not asham'd their kinsman near to be. with ver 14

I'll be their father, they shall be my sons ;

Though heirs of hell, I'll make them denizons

Of the coelestial Jerusalem.

Though they be slaved, I will ransom them ;

Though under sin and Satan they be thral'd ;

I'm not asham'd their brother to be call'd.

I'll be their husband, they shall be my spouse ;

I've chosen them, I'll make them me to chuse.

If they want beauty, I have comeliness ;

If cloathing, I have robes of righteousness.

I have fine gold for them, if they be poor :

If they're polluted, I'm a fountain pure.

Then Father dear, set those my brethren free ;

Lo here I am, let justice strike at me.

Pause here, my soul ! I charge thee here to pause !

O stand and wonder what might be the cause,

Why this great Lord, who had no need of thee,

For thy salvation should consent to die !

Could'st thou engage his heart ? his love deserve,

Whom hosts of angels and archangels serve :

Who hath a world of creatures at command,

Upheld and rul'd by his almighty hand ?

Had sinners beauty, wealth or parentage,

This heavenly lover's heart thus to engage ?

What had poor elect souls in them to prove

Such an attractive to their maker's love ?

That he their king, their husband should become ;

And to his glorious mansions take them home ?

Sure nothing. Why ? The state that they were in

Was that of desperate enmity and sin.

Rebellious hatred 'gainst his majesty

Had tainted all the lapsed progeny.

Satan's black image had their nature stain'd : (chain'd

Their hearts and wills in lust's strong bonds were

Rom viii 3 4

Gal iii 13 14.

Mark i 11

Mat xxvii 46

John xiv 6.

Gal iii 13 14.

Isa liii 7

John x x 9

Gal iii 14

John i i comp

with ver 14

Eph i 23

Matth xii 40

Heb ii 14

Ephes ii 3

Heb x i 22.

Gal iii 13

Heb ii 11

Hos ii 9

John xv 16

Ezek xvi 14

Rev iii 18

Zech xiii 3

Job xxv 7

Heb i 6 & i 13

Col i 17

Ez. xvi 3 4 5

Isa liv 5

John xiv 2

Rom viii 7

Col i 21

Rom v 10

Eph i 1 2 3

Rom v 8

They

They had no strength nor mind to plead for peace, Rom v 6
 No will to shew for their Creator's grace :
 No hope of pardon ; no delight in God ; Eph ii 12
 But eager bent upon destruction's road. Rom vii 24
 Thus he beheld in blood and misery Ezek xvi 3
 An elect world, before they were, to ly :
 And yet (amazing thought !) he lov'd them then ;
 And his delights were with the sons of men. Prov viii 3

What was the cause, say, saints, if you can tell,
 Why he should love such guilty lumps of hell ?
 We cannot tell : The wonder's far above
 Our shallow thoughts : But only God is love. 1 John iv 8
 Here is the depth, the length, the breadth, the height
 Of matchless love, display'd in saving might,
 Which angels tongues cannot enough commend ;
 Nor angels minds compleatly comprehend.

Oh saints, who share his love, in him be glad,
 Who loved you, ere you a being had.
 Why should you doubt his love to you, because
 You cannot in yourselves perceive the cause ?
 'Twas not your worth or goodness could deserve
 That he at first from death should you preserve ;
 Nor will your worthlessness or vileness make
 Your loving Lord your souls again forsake.
 It was the goodness of his sovereing will,
 Engag'd him first, and will engage him still.
 And since he lov'd you from eternity,
 Believe he'll do the same eternally,
 Lay by your doubtings then, ye saints, and raise
 Melodious songs of your Redeemer's praise.

But Oh ! Why call I others to commend
 His love and grace, while I myself do spend
 My time and thoughts in trifling vanities,
 Which only can increase my miseries ?
 Shall I call saints to love and praise his name,
 And yet myself indulge a meaner flame ?
 O then, my soul, admire redeeming love !
 Admire what could thy great Creator move
 Ever to look on such a wretch as thee ;
 Much more, for saving thee, himself to die !

Admire also the Father's love who gave
 His only Son an elect world to save !
 No sooner did the Son this offer make,
 To die for elect men ; and undertake
 That justice should by him be satisfy'd ;
 But straight the Father fully ratify'd
 The blest contract, and took him at his word,
 To lay the elect sins upon their Lord.

And thus he said : I have laid help upon
 A strong, a mighty, and a chosen one,
 A faithful, righteous servant unto me :
 And have anointed him my king to be.
 I sworn have, and will repent me never,
 That he shall be to me a priest for ever,
 After the order of Malchizedeck :
 He is my precious one, and mine elect.
 My mighty hand and arm shall make him strong :
 The son of mischief shall not do him wrong.
 I will beat down before him all his foes :
 I will them greatly plague who him oppose.
 I've given him for a witness, counsellor,
 Commander, leader, captain, governor
 Unto the people : He shall them defend,
 And bring salvation to earth's outmost end.
 He shall the people judge with righteousness,
 And bless the nations with abundant peace.
 And since he will pour out his soul to death ;
 And for his elect bear deserved wrath ;
 Therefore he shall exalted be on high
 Above all power and principality.
 Rais'd from the dead, he shall for ever live,
 And quicken all that do on him believe :
 My pleasant work shall prosper in his hand,
 He shall all things in heaven and earth command.
 He shall a numerous seed and issue see ;
 And to his church an head alone shall be ;
 And as his countenance was marred more
 Than any man's, because of what he bore ;
 So shall he shine with such resplendent light,
 That kings shall be astonished at the sight.
 Yea mighty kings before him down shall fall ;
 And monarch's great, do service to him shall.

Thus was the blessed covenant of peace
 Between them both : Thus everlasting grace
 Shin'd in the counsels of the trinity,
 For elect souls from all eternity.

Where truth and mercy, righteousness and grace,
 Like loving twains did mutually embrace ;
 Where divine love and divine wisdom shin'd,
 As beams of light are in the sun combin'd.

O that mine eyes enlightn'd were to see
 The sacred wonder of this mystery !
 How that the glorious Father and the Son,
 Though both in Essence most intirely one,
 Could yet as distinct parties strangely act
 As covenanters in this blest contract !

Psal 89 19 20
 Isa xlii 1
 Pf lxxxix 20

Psalms cx 4

1 Pet ii 6
 Isa xlii 1 and
 xxviii 16
 Pf 89 21 to 24

Isa lv 4
 Heb ii x
 Psal lxxii 16
 Isa xlix 6
 Psal lxxii 2 7

Isa liii 12 & 17

Phil ii 9 10

Heb vii 25
 John v 21 25
 Isa liii 10
 Col i 16
 Isa liii 10
 Col i 18
 Isa liii 14

Psal lxxii 17
 Zech vi 13

Psal lxxxv 10

Psal cxix 18

John x 30

Psalms xl

Or

Or if that this be a too bold desire,
That I to see such wonders should aspire;
Or know the manner how the deity
Transacts in this ador'd œconomy:
I'll rather softly slide along the coast,
Then launch into the ocean, and be lost
In this vast abyfs: I'll contract my sails,
And humbly wait the spirit's gentler gales.
To take a steady view I'll be content
Of the decree in its accomplishment

No sooner had the envious one deceiv'd
Our parents first, and all mankind berav'd
Of perfect concreated innocence,
And sunk the world in death by one's offence;
But presently poor sinful man forsook
All hopes of grace; and straight himself betook
To wretched shifts, to shroud his guilty head
From wrath amidst the thickets of the wood:
And with 'fig-leaves to veil his nakedness,
Instead of garments of pure righteousness.
But all in vain: Nor leaves nor thickets can
From divine vengeance hide the guilty man,
Till Jesus come, that blessed prince of peace,
Proclaiming pardon and heaven's act of grace,
To guilty rebels, through the woman's seed,
Who was in time to bruise the serpents head.
And thus he said: Thou proud envious fiend,
Who with thy legions hast 'gainst heaven combin'd;
'Twas thy intent the woman to employ,
Through thy deceit, all mankind to destroy,
And thy Creator's image to deface,
Which he had stamped on the human race;
And wholly ruin my best work on earth;
But all in vain: for of a woman's birth
Shall spring a blessed and victorious seed,
Who shall in pieces break thy cursed head:
Whil'st thou with all the might and flight of hell,
Shall serpent like, but nibble at his heel.
'Twixt thee and woman I'll put enmity;
And 'twixt thy seed and hers eternally.
Thus was the first Evangel published,
And Christ by Christ himself was promised.

Here's wondrous love and grace beyond degree,
To mankind plung'd in sin and misery!
That Christ himself th' offended Judge should come
Not as a Judge the guilty pair to doom,
For their rebellious breach of covenant,
But of eternal life to make a grant

Deut xxix 19
Rom xi 33

Rom xi 35

Gen iii 1 to 7

Rom v 12 15
17 18

Gen iii 7 8

Gen iii 15

Gen i 26

On better terms, and in a surer way,
Wherein he would his grace and love display
In a more bright and shining character;
Where Christ himself should be sole purchaser
Of grace and glory; nought requir'd of them, Rom x 9
But rightly to believe upon his name.

What can we judge poor guilty Adam thought
When his Creator such a message brought?
Who look'd for nothing but devouring wrath,
And the inflicting of deserved death,
How was he filled with astonishment!
How was his soul rapt up in ravishment!
To see the beamings of eternal grace
Shine forth to him and his poor guilty race.
How did the news melt down his heart in tears,
Comfort his soul, dispel o'erwhelming fears!
Cause all the shades of sorrow flee away,
And turn his dismal night to shining day!

This was the dawning of sweet gospel light,	Mal iv 2
Which in all ages still become more bright,	Psal cx 3
Till Christ, that glorious Sun of Righteousness,	Rev xxii 16
In beauties of transcendent holiness,	Heb vii 3
The bright irradiant Morning-star arose,	Matth i 1
To save his chosen folk, and quell their foes.	Heb vii 3.
Without descent or genalogy;	John i 14
And yet Abraham's and David's progeny.	Heb vii 3
Without a Father; yet God's only Son,	Isa vii 14 ix 1
By an eternal generation.	Heb vii 3 Mat
Without a mother; yet a virgin's seed,	i 13 xxvii 35
Which from the root of Jesse did proceed.	Dan vii 22
Without beginning; yet in time conceiv'd,	Matth ii 22
Of endless life; and yet of life berav'd.	Rev v 3 vii 17
Ancient of days; and yet a little child.	John iii 18
Judah's strong lion; yet a lamb most mild.	with i. 51
The Son of God; and yet the Son of man.	Luke ii 7
Wrapt up in swadling cloaths, who heaven doth	Isa xl 12
Laid in a sordid manger at his birth,	(span Luke ii 7
Who cannot be contain'd in heav'n and earth.	1 Kings viii
Had scarce wherewith to veil his nakedness,	26
Who doth of right both heaven and earth possess.	Gen xiv 9
The brightness of his Father's glory vail'd,	Heb i 3
And divine power in human flesh conceal'd.	

O matchless love, unfathom'd mystery,
That the great Sovereign thus should humbled be
Who can conceive, who can comment upon
The wonders of this incarnation?
O thou my soul, in humble silence then
Learn to believe what thou canst not explain.

And let this wondrous union personal
 Draw thee to him for union mystical,
 And though the Lord thy nature did assume:
 Yet of salvation do not thou presume,
 Unless by faith united to thy Lord,
 Which only can thee grace and peace afford.
 'Tis true man's nature was exalted high
 By this stupendious condescendency:
 But this cannot procure thy lasting blest,
 If thou do not share of his holiness.
 Thou hast no part in him, except he make
 Thee of the divine nature to partake.
 Unless thy cursed nature he renew,
 And draw his image on thy heart anew.

2 Pet i 4

O could I come to him, could I improve
 This wondrous step of condescending love,
 Wherein he took on him our flesh and blood,
 And by true faith receive spiritual food,
 From him my high exalted Lord and head,
 Whose *flesh is meat, whose blood is drink indeed*:
 Could I improve his birth and incarnation
 For my new birth and true regeneration!
 O that by faith I could obtain the cast
 Of those thrice blessed wise-men of the east!
 O for some happy star to guide me to
 Bethlehem's gates, and there to take a view
 Of lovely Jesus in his humble birth,
 And see the Monarch of both heaven and earth,
 To see the blessed divine infant ly,
 Not in a stately palace, but a lie.
 No cloath of gold his cradle doth adorn:
 Coarse swadling cloaths inwrapt the newly born:
 No couch with studds of pearl or silver clad;
 But a vile manger holds his glorious head.
 The royal virgin can't for him obtain;
 In his own city, room in any inn.

Heb ii 14

John vi 55

Mat ii 1 10 12

Luke ii 7

But yet he wants not charming melody
 To celebrate his birth solemnity.
 The watchful shepherds are surpris'd with fear,
 While they behold the bright angelick quire,
 Who warble forth the tidings of his birth.
Glory on high, goodwill and peace on earth,
 The angel straight the shepherds doth comfort,
 And thus bespeaks them in most loving sort;
 Dear shepherds, let not fear your hearts annoy;
 I bring you tidings of transcendent joy,
 Which shall great mirth to people all afford;
 A Saviour's born to you, *even Christ the Lord,*

Luke ii 8 to 15

In David's city. Come and see your king,
 Who shall to nations all salvation bring:
 Be not afraid to come because he's high;
 You'll see him humbly in a manger ly. (thee :

Thus, trembling faint, thy Saviour speaks to
 Fear not poor doubting soul to come to me; Mat xi 28 29

I'm meek and lowly; cast thy fears away
 And sin'ul doubts: Lo here's a patent way.
 Come through the veil of thy dear Saviour's flesh,
 And make thy peace with thy great God afresh.
 If my dread highness doth make thee afraid;

Look how I'm with humility array'd:

Although I be the high and lofty One,
 Who in the highest heavens have my throne,
 Yet for thy sake, in this strait stinking sty,
 And in this crib I condescend to ly,
 Since thou behold'st me born in such a cell,
 Think'st thou I'll in thy heart refuse to dwell?

Isa lvii 15 &
 lxvi 1

Thus Christ was born: Thus he at first began
 His humbled life to save self-ruin'd man;
 Which all along was fraught with miseries,
 Grievs, sorrows, labours and calamities.

Isa liii 3

Though free of sin and guilt original,
 As to his own condition personal;
 Yet for his elects guilt, when eight days old,
 Among the rank of sinners he's enroll'd;

Luke ii 21

Is circumcis'd, made debtor to perform
 The law, and thereto fully to conform.
 Here the law-giver is made under law;

Gal v 3. and
 iv 4

The sovereign judge of judgment stands in awe.
 The law must be fulfilled perfectly:

Rom viii 3

The elect cannot through infirmity;
 Therefore their Lord by his obedience
 Must do what man shou'd done in innocence.

Rom ii 9

The law pronounceth wrath and indignation,
 Perplexing anguish, endless tribulation
 On every soul that sins; and therefore he,
 The elects surety, bears the penalty.

The law knows no abatement; justice stands
 Strictly to every point of her demands;
 No less will please, but perfect innocence;
 Or then a ransom equal to th' offence:
 This Jesus paid. and thus redeems his own
 From that deserved indignation.

Oh then, poor elect souls, who stand in awe
 To look upon that dreadful fiery law,
 All you whose souls mount Sinai's thunders make
 For fear of death and endless wrath to quake

Heb. ii 15
 who

Who tremble least his hot incensed ire
 Break out upon you like devouring fire,
 And lest he turn you to the lowest hell,
 With everlasting burnings there to dwell.
 Lo ! here's relief for you : Lo here's the shade
 From scorching wrath : a vail by Jesus made
 To cover your poor guilty souls from wrath :
 Come hither, fainting souls, and take your breath
 Under the covert of his saving wings,
 Who to your soul sweet peace and pardon brings.
 All you, who under Sinai's flashes stand,
 You who are tossed in a weary land ;
 Lo, here's the shadow of a mighty rock ;
 Lo, here's the covert from the dreadful stroke
 Of justice' sword : Lo here's a cloud by day,
 And light by night, to guide you in the way,
 Are you afraid to meet a wrathful Judge ?
 Lo, here's for you a city of refuge.
 Can you not work because of impotence ?
 Lay hold on his compleat obedience.
 Have you rebelled, and must therefore die ?
 Lo, he hath born for you the penaltie.
 Acquaint yourselves with him and be at peace ;
 You are not under law ; but under grace.
 The law, your former husband, now is dead,
 And Christ's become your husband and your head.
 But yet you must not hence to sin give place,
 Because you are not under law, but under grace.
 There's still a law and yoke your necks above
 Though not the law of works ; the law of love.
 The love of Christ like to a golden chain,
 Still to obedience must your souls constrain.
 Not slavish fear must you to duty move ;
 Your motives now are gratitude and love.
 If you are weak, strength from your Saviour draw,
 Whereby sincerely to observe his law,
 With him remains the spirit's residue,
 Your souls to quicken, and your lusts subdue.
 With him is likewise merit to supply
 Your services in their deficiency.
 With him is incense to perfume your pray'rs
 And skill to guide you in your soul-affairs.
 O mind the lovely name which he obtain'd
 When circumcis'd ; as th' angel had ordain'd
 He's called Jesus, for he saves his own
 First from their sins, then from destruction.
 This is the true spiritual Joshua,
 Who when a Moses cannot by the law,

Heb xii 29
 Isa xxxiii 14
 and iv 6

Isa iv 5

Job xxii 21
 Rom vi 14 &
 vii 2 3 4

Rom vi 14

2 Cor v 14

Matth ii 25

Rev viii 3

Luke i 13 and
 ii 21

Matth i 21

Den xxxi 23

Bring

Bring Abram's seed into the promis'd land,
 Conducts them in by his Almighty hand,
 Out of the howling wilderness of sin,
 Which they for many years have wandred in;
 Divides their Jordan, brings them to the blest
 Possession of their wish'd Canaan of rest.

Deu xxxii 51

'Tis he, who cloath'd with filthy robes doth stand,
 Even th' elects guilt; and closs by his right hand,
 Stands Satan, ready to resist him in

Zech iii 3
wih iii 1

The blessed work of expiating sin;
 But maugre all his malice and his pow'r,
 The blessed Jesus still proves conqueror;
 Blots out his folks transgressions in one day,
 And hath their filthy garments ta'en away;
 Is dress'd with robes of purest righteousness.

Zech iii 9
with iii 4 5

And golden crowns, the motto, holiness,
 'Tis he that is a priest upon his throne;
 Who brings his captives out of Babylon:
 The prophet whom we must in all things hear,
 Who th' glory of his Father's house doth bear:
 Who by the Holy Ghost anointed is

Zech vi 11
Ex xxxix 30
Zech vi 13
Deut xviii 15
Zech vi 13
Psalm xlv 8

Unto his three great sacred offices,
 He's no usurper, him the Father call'd
 To his high function, sanctify'd and seal'd.
 A prophet like to Moses, mild and meek;
 A priest of th' order of Melchizedeck;
 A king to rule on Zion's holy hill.
 All which he doth most perfectly fulfil.

Heb iv 5
John vi 27
Acts vii 37
Psalm cx 4
Psalm ii 6

Lo here's a treasure! come, poor needy saints,
 Here is a store-house to supply your wants:
 Do you want wisdom? wisdom's treasures hid
 Ly all in him; you shall be furnished.
 Are you afraid thro' ignorance to stray?
 He is a light to guide you in the way.
 He is a faithful prophet to reveal

Col ii 3

Th' eternal secrets of his Father's will.
 And well he can, who from eternity
 Did in the blessed Father's bosom ly.

John i 4
Psalm xxvii 1

'Tis he alone who saw, and can declare
 What his great Father's thoughts and counsels are,
 Those purposes of love, ere time began
 For saving of poor self destroying man.
 Who by his word and spirit, since the fall
 Reveals them to his church in ages all.
 Who preach'd at first himself; and after sent
 The prophets to declare his covenant.
 He was the angel who to Mamre came,
 And promis'd a seed to Abraham;

John i 18

Matth xi 27

Gen xviii

Which

Which should bring blessedness to ages all ;
 'Twas he who wrestled with great Israel,
 'Twas he who spoke with Moses in the bush ;
 And gave him lively oracles for us.

Gen xxxii 24
 Acts vii 38

'Tis he who calls each faithful minister,
 Who gifts and graces doth on them confer.

Eph iv 7 8

Do you want pardon ? Come to Jesus Christ,
 T' obtain attonement ; He's the glorious Priest

Heb vii 3 9

He is the precious spotless sacrifice,
 Which divine justice fully satisfies ;

43
 Isa xlii 21

He is a tabernacle from the heat :

Isa iv 6

He is the covering ark, and mercy seat :

1 John ii 2

He is the altar which doth sanctify,

Mat xxiii 19

The gifts of all that do on him rely ;

John ii 1.

He is the skilful advocate that pleads

Isa liii 12

His people's cause ; and for them interceeds.

Poor souls, who can't approach the throne of grace

But shame and blushing quickly fills your face,

Thro' sense of guilt, which like a weight of lead,

Doth press your souls with deep amazing dread ;

Who towards heav'n dare not lift up your eyes,

Luke xviii 13

By reason of your great iniquities :

Psalms xl 12

Who look for nought but divine indignation ;

Improve his priesthood and propitiation :

Believe on him for justifying grace ;

His sacrifice procures you lasting peace.

Want you redemption ? want you liberty

From sin's dominion, Satan's tyranny ?

2 Cor x 5.

Find you strong holds of lust prevail in you ?

He is a mighty prince, who can subdue

Rebellious lusts : He is a puissant King,

Who doth his own from Satan's bondage bring ;

John viii 36

Gives them enlargement and sweet liberty :

Doth over them his golden scepter sway :

Sin's iron yoke doth off their necks remove,

And sweetly rules them by the law of love :

Defends them by his mighty hand and arm,

From every one that would them hurt or harm ;

Restrains and conquers all their enemies,

And fully frees them from their miseries :

Bequeaths them crowns, and causeth them to reign

Rev xxii 5

And sit on thrones with him their Lord and King.

Come then all you whose wretched necks are gal'd

With th' iron yoke of sin, whose souls are thral'd

Under the hellish tyrant's servitude ;

Lo, here's a King for you both mild and good.

Come change your master ; change your work and

Let Jesus in your souls a scepter sway : (way :

Take

Take on his yoke, and in his law delight;
 His yoke is easy and his burden light.
 His yoke's a golden chain and ornament,
 Then yield your hearts to his sweet government:
 If you'll accept him as your Lord and king,
 You shall as kings with him for ever reign.

Matth xi 30
 Prov i 9

As in the divine essence there are three,
 And yet one undivided Trinity;
 Even so in Christ there are three offices,
 Yet he in these one Mediator is.

1 Tim ii 5

If you would him for your Redeemer have,
 You must him in them all alike receive.
 Take him for wisdom, and for righteousness,
 For full redemption, and for holiness:
 Thus he is made of God, and offered;
 The gospel terms will none of those divide.
 Take him in all; 'tis foolish to expect
 That he will be your prophet to direct,
 Or yet a priest to satisfy for you,
 Unless as King he do your lusts subdue.

1 Cor i 30

But ah! why talk I thus; while I remain
 In bondage still, while me my lusts detain
 In Satan's camp? while I refuse the yoke
 Of lovely Jesus, and his wrath provoke?
 Shall I press others thus to be content
 To bow their necks to his sweet government?
 And yet myself be only like the hand
 Which for a signal on the street doth stand,
 Directing passengers to find their way,
 Yet void of life itself behind doth stay.
 O then, dear Lord, cause thy redeeming love
 To break my hard'ned heart: O let it prove
 A threefold cord my perverse will to draw,
 To yield a sweet obedience to thy law.
 Could I by faith but view what he hath done
 And born to purchase me salvation!
 Could I behold him in his humbled life,
 A man of sorrows, and acquainted with grief!

Isa liii 3
 Matth ii 3

So soon as born, king Herod him pursues;
 He calls the Scribes and counsel of the Jews;
 Demands the place of Christ's nativity:
 They answer from the ancient prophesy:
 Bethlehem's gates are honoured forth to bring
 The long expected, high exalted King.
 Then he the eastern Sages doth employ
 To go and search him out the royal boy;
 That he would worship him, the fox pretends,
 But to devour him in his heart intends.

Before

Before the child can walk, he's forc'd by night
 In his poor mother's arms to take his flight;
 And from the dragon's rage to lurk a while,
 As Moses once, upon the banks of Nile.

Matth ii 14

Exod ii to vii

Whil'st Herod mock'd sends forth his soldiers rude
 And baths Bethlehem's streets with infant blood :
 Minding amongst them to destroy the King,
 Which over Zion was design'd to reign.

Matth ii. 16

Lo, here's another wondrous proof of love :

The divine child to Egypt must remove.
 The King of Kings must leave his native soil,
 And in his tender age endure the toil
 Of banishment into a foreign land,
 Who hath all nations under his command :
 That by his flight we might redeemed be
 From more than an Egyptian drudgery.

Two years elapse, and Herod gets his doom ;

Matth ii 19

Yet Jesus cannot to Judea come :
 He dares not in his native city dwell,
 Though he's the rightful King of Israel :
 Whilest Archelaus, bloody Herod's spawn,
 Reacts the tyrant in the holy land.
 His parents warn'd of God to turn aside,
 And in the parts of Galilee abide.

Matth ii 22

Where during private life he refuge hath
 Within obscure despis'd Nazareth.

John i 46

Thus watchful providence did order it,
 To shew that he was the true Nazarite,

Matth ii 23

The holy harmless separated one,
 Who by his death, like Samson, saves his own.
 While the great Dagon's house he overthrows,
 And in its ruin buries Israel's foes.

Judg. xvi 30

How were the people privileg'd who saw
 Him sit amidst the doctors of the law !

When twelve years old, with wisdom most pro-

Luke ii 42 to

He solv'd all their doubts in answers found (found
 And also asked them such questions,
 As did confound the Scribes and learned ones.

48

The people were astonish'd to behold
 A very child of but twice six years old
 Nonplus the ancient Sages and the Scribes,
 The Pharisees, and all the learned tribes.
 Be sure, it was no mean or trivial theam,
 Concerning which he reasoned with them,
 The subject was himself the promis'd one,
 And that long looked for redemption.

The Scribes expected nothing else at all,
 Save temp'ral freedom from their outward thral :

And

Admit of no such ancient prophecies,
 To favour their beloved carnal ease,
 They taught the people that their Saviour
 Should only be an earthly conqueror.
 But when the people heard this divine boy
 Unfold the secrets of sublimer joy ;
 And shew them that their Shiloh was to save
 Them from the power of Satan and the grave,
 From sin, and wrath, and endless misery,
 More than the yoke of outward tyranny ;
 And that the promis'd freedom from their thral
 Was a deliverance more spiritual ;
 They were exceedingly amaz'd to hear
 His understanding, and his answers clear.
 'This was his heav'nly Father's business :
 And he conceal'd not his righteousness.
 He, who but twelve years old, outstripped all
 The learned wits and Scribes of Israel,
 Can out of babes and sucklings mouths ordain
 Such strength as may th' avenging foe restrain.
 If he'll but be my second, I'll not fear
 'Gainst errors greatest champions to appear.
 He can enable ev'n the meanest youth
 'Gainst ancient sages to maintain his truth :

Let's follow him by faith to Jordan's flood,
 And see him there amongst the multitude,
 Desiring baptism from his harbinger,
 Who can himself alone that grace confer
 Which this external sale doth represent,
 Namely ingrafting into covenant.
 The holy baptism as amazed stands,
 And is surpriz'd at his great Lord's demands :
 And thus he speaks ; Ah ! I have need to be
 Baptiz'd of thee, and comest thou to me ?
 I'm but the servant, thou'rt my sovereign Lord :
 I wash with water, thou dost grace afford.
 Why should the holy undefil'd one,
 That's wholly free from all corruption,
 Seek to be wash'd with water ? Why should he ?
 Who is the fountain pure, baptized be ?

The Lord reply'd, altho' thou dost not know
 The mystick reason why it must be so,
 Yet suffer it : Obey the masters will ;
 For thus we must all righteousness fulfill.
 Thus Jesus, tho' from sin compleatly free,
 Would be baptiz'd that he might sanctify
 The seal to us ; this laver cannot save,
 Till it from Jesus virtue do receive.

Mat xxi 16
 Psalm ii 8

Matth iii 13

Matth iii 14

Matth iii 15

When

When Christ was dipt in Jordan's silver stream,
His elect seed were all baptiz'd in him.

Rom vi 4

When he emerg'd out of the Chrystal waves,
He from his Father witness straight receives,
The holy Ghost to shew him Christ indeed,
Doth visibly descend upon his head,
Like to a silver feather'd harmless dove ;
And lo, a voice is heard from Heav'n above,
*This is my well beloved Son in whom,
And for whose sake I ful'y pleased am.*

Mat iii 16 17

Luk iii 21 22

John i 34 34

Then hence, my soul ne'er doubt a Trinity,
Lo ! here thou see'st the undivided Three :
The Son's baptiz'd, the Father speaks above ;
The Holy Ghost descendeth like a dove.
Thus Jesus was anointed from on high,
And called to his publick ministry,
When in his manly vigour and his prime.
And fittest for employment so sublime.

Luke iii 23

When God is pleas'd to manifest his love,
A time of trial is at hand to prove
And try their faith ; even as observe you may
The blackest cloud succed the brightest day.
So Jesus, after that his Father's love
Was manifested thus from heav'n above ;
Was led into the desert, that he might
Long forty days against the dragon fight.
Where he in single combat all alone,
Encounters Beelzebub's temptation.

When he had fasted forty nights and days,
The devil visibly appears. and says,
If so thou bee'st the son of God indeed,
Command these stones, that they be turned to bread,
But Jesus thus repels the wicked one,
'Tis written man lives not by bread alone
God's word of pow'r the life of man sustains
More than the presence of the outward means.
The devil, tho' he tempt'd at first in vain,
Yet rests not, but renew'd th' assault again ;
And carries Christ up to a mountain high,
Whose top doth threaten to surmount the sky,
And in a moment shews him the earthly frame,
With all the painted glory of the same,
And said, this glory all I'll give to thee,
For all these kingdoms do belong to me,
On this condition, if thou wilt accord
To worship me, and own me for thy Lord,
Our blessed Lord with holy indignation,
Rejects the fiend's most impudent temptation ;

Deut iii 3

Get

Get thee behind me thou blasphemous one ;
'Tis written, Thou shalt serve thy God alone.

Deut vi 13

Tho' beat in this assault, the restless foe
Resolveth not to leave the combat so ;
But hurls him thro' the air, and taketh him
Unto the temple of Jerusalem,
And on a pinnacle sets him on high,
And says, if God's beloved Son thou be.
To prove the same, throw down thyself from hence,
And trust thy Father's word and providence :

For it is written in his word, that he
Will give his angels charge concerning thee,
To bear thee up, still waiting thee upon,
Lest thou shalt dash thy foot against a stone,
But Jesus said, 'Tis written thus again,
Thou shalt not tempt the Lord thy God in vain,
Thus Satan's foil'd at last, and can't prevail
Against the mighty prince of Israel.

Deut vi 16

Then, tempted soul, behold thy glorious Lord,
Let his temptation help to thee afford,
When thou art tempted : He o'ercame for thee,
Thou shalt at length in him victorious be.
Take his whole armour learn of him to wield
The Spirit's Sword, and faith's defensive shield :
By these thou shalt be able to repel
The Stratagems and fiery darts of hell.

Eph vi 13

Eph vi 11

Thus Jesus entered on his ministry
After a glorious fight and victory ;
In the discharge whereof he underwent
A thousand toils ; himself he daily spent
In travelling abroad from place to place,
In publishing the news of grace and peace,
In labouring always and in doing good,
Teaching and feeding of the multitude ;
Casting out devils raising the dead to life ;
Healing all sicknesses and every grief ;
He bore our sicknesses and miseries,
The contradictions of his enemies,
The Father's wrath and curse, the pains of hell,
And was rejected by his Israel.

Mat iv 23 24

Luke iv 18

Acts x 38

Mat xiv 19 20

Matth viii 28

Matth xiv 14

Matth viii 19

Heb xii 3

Gal iii 18

John i 11

Luke xix 35

Luke viii 1

John iv 3

Mark vii 24

He never rode, save once, but up and down
He walked still a foot from town to town.
From hill to mountain and from sea to sea,
Thro' all Judea's coasts and Galilee :
Thro' all Samaria's borders far and near,
Yea to the coasts of Zidon and of Tyre.
In thirst and hunger, perils manifold ;
In summers sultry heat, and winter's chilling cold.

When he had taught and travell'd all the day:
 At night he had not where his head to lay.
 The vilest beast hath holes, the smallest bird a nest, Matth viii 20
 But Jesus had no house wherein to rest.
 He was oblig'd to others even for bread, Luke viii 38
 And for a couch whereon to rest his head.

O matchless love ! should Jesus toil for me ?
 Should he of riches thus denuded be ?
 Should he be hungry, should he suffer need :
 Who doth all men and other creatures feed !
 Should he be thirsty, who's the living spring,
 That sends refreshing streams to every living thing,
 Should he be scorch'd with heat or chil'd with cold !
 Should he be destitute of house and hold !
 Who summer's heat and winter's cold did make ;
 Who heaven and earth doth for possession take.

And shall I grudge to toil for him again ?
 If it may honour him shall I disdain
 To walk on foot, to run from place to place,
 If I to others may commend his grace ?
 What tho' I want a house wherein to dwell ?
 So did the glorious king of Israel :
 What tho' I'm forc'd to take a borrow'd bed,
 Whereon I may repose my worthless head ?
 What tho' I am oblig'd to other men,
 And thankful if they will me entertain ?
 This thought should quiet to my heart afford ;
 The servant must not be above his Lord,
 Oh henceforth never let me make complaint
 For want of outward things ; let me not faint,
 Because of trials strength or multitude ;
 I have not yet resisted unto blood.

Matth x 24

Am I reproach'd ? so was my Lord before ;
 Am I despis'd ? he was contemn'd more,
 O could I learn of him in ev'ry state,
 His holy spotless life to imitate :

Heb xii 4

And where I cannot follow, to deplore
 My weakness and his holy life adore.
 Of grace's fulness all he was possess'd ;
 All shining virtues center'd in his breast ;
 The sweetness meekness and humility,
 The greatest kindness, love and clemency ;
 So that the bruised reed he never breaks :
 Nor doth he ever quench the smoking flax
 He bore affronts with wondrous patience.
 Altho' he could maintain his innocence,
 He acted faith on God and did rely
 On him, without all doubtings constantly.

Matth xli 20

Psal xxii 1 8
 Mat xxvii 43
 Yea

Yea, when deserted, yet, he still abode
 By faith unshaken rested on his God.
 His fervent love to God, and flaming zeal
 Both for his Father's name, and church's weal
 Were eminent and find no parallel.

That very night in which he was betray'd,
 He would not leave his people without aid,
 But did appoint the blessed Sacrament
 Of his last supper, for to represent
 His death to them, and in church remain,
 As a love-token, till he come again.

He straight from supper to the garden goes,
 To meet the traitor and the bloody foes.
 His hour was come ; the combat was at hand,
 That he must fight Beelzebub's hellish band :
 The hour that he must bear his Father's wrath,
 And for his elect die and conquer death.
 His soul becomes exceeding sorrowful,
 Is sore amaz'd, and is of anguish full.
 His holy nature shrinks with sinless fear,
 To see the loads of wrath he hath to bear ;
 He trembles to behold the poison'd cup,
 Brim-full of terror, which he must drink up :
 And therefore prays with mighty crys and tears
 To him that could preserve him from his fears :
 Father, all things are possible to thee ;
 O may this bitter portion pass from me ;
 Or, if it may not with thy glory stand,
 Then, Father dear, I am at thy command :
 I've learn'd obedience, tho' I be a son,
 Not as I will, but as thou wilt be done.
 Thus thrice he pray'd and still most earnestly,
 And being in a painful agony,
 By reason of his sorrows multitude.
 While as he pray'd he sweet great drops of blood
 In such abundance all his body round.
 That crimson clotts of blood did dye the ground.
 As in a garden Satan ruin'd man ;
 So in a garden Jesus first began,
 By this his bloody sweet and agony,
 To ransom mankind into liberty.

O all ye daughters of Jerusalem,
 By faith into this garden follow him :
 Draw nigh your wrestling Lord, and here you'll see
 The marks of grief and love beyond degree.
 Oh ! you hard hearted sinners, come, draw near,
 Who never yet could kindly shade a tear,
 For all your great transgressions multitude,
 He shed a thousand drops of richer blood

Mat xxvii 46

1 Cor xi 23

Verse 26

John xiv 31

Luke xxii 42

To ransom you, if you belong to him :
 He drank a cup full of wrath to the brim
 A sea of wrath even what was due to all
 The great transgressions of his Israel.

How could you sleep, oh Peter, James and John ?
 How could you sleep, while as the holy One
 Would have you watch with him, and while that he
 Was for your sakes in such an agony ?
 Mean time an angel unto Christ appears,
 To strengthen him, and to allay his fears.
 Lo ! here's a wonder ! He who angels made,
 Of comfort from an angel stands in need :
 As God he needs it not, nor need it can,
 But only as a sinless suffering man

The traitor comes, and brings the bloody band,
 With swords and staves by Cajapha's command,
 To apprehend our Lord : He doth not flee,
 Tho' well he might ; but meets them willingly.
 One word of his doth make the wretches all,
 Like dead or vanquish'd men before him fall.
 Yet he resists them not in any kind,
 But freely suffers them his hands to bind.
 Yet by his word he so restrains the foe,
 They're forc'd to let his whole disciples go.
 Ev'n thus, poor soul whil'st he is bound for thee,
 He doth procure thy lasting liberty.

Thus he is left alone his family
 Forsake him all, and for their safety fly.
 He's left of all amidst his miseries ;
 Yea, ev'n a forward Peter him denies.
 And lovely Jesus, the most glorious One,
 Laboriously treads the wine-press alone.

The wretched varlets led him straight away
 To Cajapha's, who calls without delay
 The priests and scribes, where Christ arraigned is,
 And by suborning lying witnesses,
 He is condemn'd of speaking blasphemy ;
 And loaded with reproach and infamy :
 The very slaves, where Christ amidst them stands,
 In deep contempt do smite him with their hands.

At break of day the priests and elders all
 Do lead him out to Pilate's judgment hall,
 And call for judgment on him instantly,
 Demanding that he will him crucify.
 Pilate examines him, and from the sense
 He had of his unspotted innocence
 Endeavours to release, and set him free ;
 But all in vain for nought will satisfy

That

The priests and people's unrelenting wrath,
Unless the holy Jesus die the death.

Come then ye saints, oh ! come with one accord
Behold the sufferings of your dying Lord,
Behold him scourg'd ; how all his body round,
The lashing whip makes one continu'd wound.
Behold him dressed with a purple robe,
In high contempt amidst the wretched Moab :
He hath no kingly scepter but a reed ;
A thorny crown doth hurt his glorious head.
Come, follow him along by faith and see
Him bear the heavy cross to Calvary.
Look how the bloody murth'ring Romish bands
Do rack and pierce with nails his feet and hands :
See how he's hung 'twixt thieves, as if that he
Were the worst malefactor of the three :
See how he hangs alof 'twixt earth and heav'n ;
How bitter gall and vinegar is giv'n.

Look how the precious blood from every wound,
Falling in purple streams, doth dye the ground.
See how the priests and Scribes do him deride,
And in contempt and scorn do wag the head.

The sun as blushing doth obscure his light,
Withholds his rays and turn the day to night.
But yet a darker night comes from above ;
Whilst God from dying Jesus vails his love :
Which more accents his grief than all the woes
And pains he bore from his malicious foes :
Which him to cry in bitter sort doth make,
My God, my God, why dost thou me forsake ?

O ! was the blessed Jesus scourg'd for me,
That thro' his painful stripes I heal'd might be ?
Was he condemn'd that I might be absolv'd !
Were mine iniquities on him devolv'd ?
Were these the nails that pierc'd his blessed hands,
And tore his lovely feet ? Were these the bands
And cords that bound him to the cursed tree,
That I thereby from death might saved be ?
O did he wear a crown of thorns, that I
Might wear a crown of gold eternally !
Was it my sin that caus'd him so to bleed ?
Was it the spear that pierc'd his blessed side ?
Then shall I harbour to my sins afford
And hugg the cursed lusts that kill'd my Lord ?
No, I will not : Old lovers then be gone
Out of my heart ; let Jesus have the throne,
Defile his temple, grieve his Sp'rit no more ;
Give him his place : It grieves my heart full sore,

That

That I should have so long indulg'd you ;
 And have deny'd my lovely Lord his due.
 Oh, did he die for me, and shall not I,
 Indebted to his grace eternally,
 Live to his praise, and celebrate his fame,
 And while I being have, exalt his name.
 No fitter subject can my thoughts employ,
 No work can yield my heart more solid joy,
 But ah ! how shall I know he died for me ?
 That with his love I may affected be ?
 Died he for rebel sinners ? Yes, he died
 For such as had him pierc'd and crucify'd :
 For such as hide their faces from their Lord,
 And would not him one kindly look afford.
 Died he for these who had no love for him ?
 Yes, even for these who did him not esteem.
 Died he for such as I ? Yes, if thou be
 Sincerely griev'd for thine iniquity ;
 Weary and heavy laden with thy guilt ;
 Then without doubt for thee his blood was spilt.
 If thou believest with thy soul and heart,
 Then in his death thou surely hast a part.
 But ah ! I'm ruin'd with my unbelief.
 Well, canst thou say this is thy greatest grief :
 Yes, that I can : Well then be sure thou art,
 The travel of his soul : He hath thy heart,
 But I have broke all his commandements :
 Yet, tell me, canst thou say, thy heart relents,
 And grieves for thy unkindness to thy Lord ?
 Then this may to thy conscience peace afford :
 As much as heav'n this earthly globe surmounts,
 So much his love exceeds thy great affronts,
 But, ah ! I love not him : Will this not prove
 That I am not the object of his love ?
 No, if thou dost retain a lively sense
 Of this defect, and griev'st for thine offence
 But I want faith. Yet dost thou not bewail
 That unbelief 'gainst thee doth so prevail ?
 But, ah, alas ! I cannot live to him
 Who is my life ; and how then shall I deem
 He died for me ? My great ingratitude,
 My sins and my transgressions multitude,
 From which he came to free and save his own
 Speak nought to me but indignation,
 Yet give not place to such despondency ;
 Christ's blood from all thy sin can purify.

